

Millennial Star



A Mormon Missionary

"Go ye into all the world, and preach the gospel to every creature."

(See pages 136 and 138)

The Missionary

“Yours is a calling o’er land and sea,
Wherever needed your service may be;
Teaching truth, Christ’s message expound
Wherever the honest-in-heart are found.

Leading souls to the better way;
Guiding them upward day by day;
Seeking not for earthly gain,
Laying up treasures on a higher plane.

Jesus has said, what glory be thine
If only one sinner is brought to the shrine;
Repentant and humble, to His glory is led,
Filled with rich wisdom, life’s eternal bread.

Then give your best effort, whole heart and mind,
To the good and advancement of humankind,
Riches are yours in the joy you will win,
Dispelling the darkness and sorrow of sin.”

—Anonymous

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Museum 1354

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
 —Hebrews 2: 9

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THIS WEEK'S COVER—

The Saviour's parting words to His disciples, according to St. Matthew, were: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ."

Since its restoration in this dispensation, missionaries of the Church of Jesus Christ of Latter-day Saints have been carrying the Gospel to the nations. Approximately 2,000 young men and women are constantly engaged in this great work, 175 of whom are labouring in these British Isles. Paying their own expenses, they go about using every honourable means available to present their message. On this week's cover is pictured a typical Mormon missionary conversing at the door-step.

An Analysis of the Church

By PRESIDENT HUGH B. BROWN

Of the British Mission.

AS one born and reared in the Mormon Church, in fact, representing the fifth generation of membership in that Church, I am glad to respond to the invitation to briefly outline some of its beliefs and practices. I shall refer to it as the Mormon Church, although that appellation is but a nick-name. It is the "Church of Jesus Christ of Latter-day Saints." The word "Mormon" comes from the name of a book, in which members of the Church believe; namely, the Book of Mormon.

This book, however, is not their Bible, as some have thought. We accept and teach the King James Version of the Holy Bible.

This Church was organized on the 6th of April, 1830, at Fayette, Seneca County, New York, by six men who claimed to be directed by divine revelation. From this humble origin, and in the face of the most severe opposition and persecution, it has grown and made its influence felt throughout the world. Today there are approximately 780,000 adherents.

After its organization in New York, the Church was established in Ohio in 1831, where the city of Kirtland was built. The members pursued their daily lives in

pursuits common to that frontier country in those early days. Here they built the first Temple. Bitter opposition and persecution resulted in the Church moving its centre to Jackson County, Missouri, and from there to Nauvoo, Illinois, where they built a beautiful city in 1839, which in 1845 had become the largest city in the state of Illinois, having a population of 20,000 souls. Here again they built a Temple.

Joseph Smith, the founder of the Church and to its members a prophet of God, was the centre of much persecution and mob violence, and finally was martyred in Carthage jail on the 24th of June, 1844. He was succeeded as president of the Church by Brigham Young, under whose leadership the great migration to Utah was made.

In spite of what men may think of his creed, informed people today recognize in Brigham Young a great organizer, a great leader, a great Pioneer. He is esteemed by his countrymen

Lecturer

THIS article is adapted from a lecture delivered by President Brown at Caxton Hall, Westminster, London, on Monday, February 21st. By invitation he



spoke before the Society for the Study of Religions, an organization which has for its objective a scientific and reverent study of all religious

beliefs. In a concise manner he presents the organization and some of the doctrines of the Church.

today as one of the leading figures in the settlement of the West.

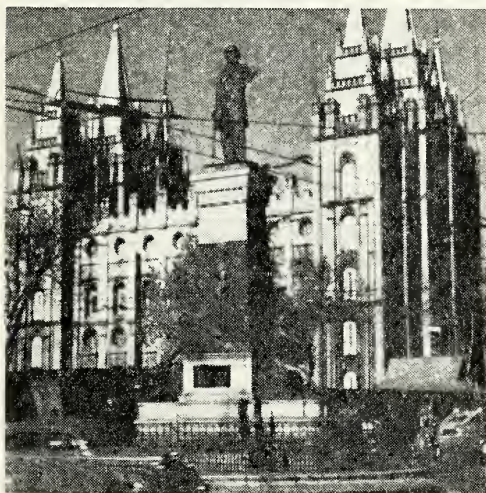
The saints were established in the midst of what was then a desert, inhabited by Red Indians and wild beasts. Salt Lake City and the state of Utah were built and assistance was given in the settlement of surrounding states. In the face of relentless opposition and hardship a great missionary system was carried on throughout the world, schools, colleges and universities were established, making provision for the care of its membership, looking to the economic welfare, and extending help to all needy within its borders. The activities, the vitality and the organization of the Church have challenged the admiration of students of modern history.

Herbert Hoover, while president of the United States, appointed a commission on social planning. After a painstaking study of various groups it reported that the Mormon Church increased its membership by 290 per cent. in 27 years, the greatest proportional growth of any church during that period. It is significant and worthy of note and will doubtless be a surprise to some, that more than 50 per cent. of the adult membership of the Church are men.

As might be expected the Church is most populous in the Rocky Mountain area of the United States. Its largest membership is in Utah, Idaho, California, Nevada and Arizona, but it extends from Canada to Mexico

across the western part of America, with large stakes and missions in all the states of the Union, and missions in most civilized nations and in the Pacific Islands.

Where its membership is compact enough to warrant, it is organized into stakes—a word taken from Old Testament history and representing geographical subdivisions similar to a diocese. These stakes are subdivided into wards, or parishes, there being several, but seldom more than ten wards in a stake. Each ward is presided over by a bishop who is a high priest in the Church, assisted by two other high priests, known as counsellors. With a corps of adult male members, their duty it is to look after the spiritual and economic welfare of the members residing within their ward. Groups of the male members known as ward teachers are assigned the duty of visiting all members in the ward regularly, once each month. They carry



**Brigham Young Monument
and Salt Lake Temple**

“ Organizer, Leader, Pioneer.”

the messages of the presiding officers of the Church, enquiring of their economic welfare, encouraging them in the observance of the rules of the Church, teaching them the messages of the Gospel of Jesus Christ, and taking from them a report to the bishop of the ward, with any requests they may have for assistance. In this way the ward bishopric is in touch with all ward members and often acts as contact man between employers and those seeking employment.

Each of the stakes above referred to is presided over by a president and two counsellors, assisted by twelve high priests known as a high council. These fifteen men direct the affairs of the Church within the stake. The president of the stake receives from the various bishops of the wards within the stake, monthly, quarterly and annual reports showing the spiritual and economic status of all members, as well as statistical reports of the various groups and their activity or participation in Church work. The stake presidency and members of the high council visit the wards on the Sabbath day and during

(Continued on page 141)

Browsings in Brief . . .

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OF thine unspoken word thou art master; thy spoken word is master of thee.

* * *

NARROW souled people are like narrow necked bottles; the less they have in them, the more noise they make in pouring it out.

* * *

EVEN the woodpecker owes its success to the fact that it uses its head.

* * *

BORROW trouble for yourself if that's your nature, but don't lend it to your friends.

* * *

SELF respect is the cement of character.

* * *

GOODNESS that it not radiant has something the matter with it.

* * *

WAKE up and give your dreams a chance to come true.

* * *

A LIAR is one who has no partition between his imagination and his information.

—Authors Unknown

Contrasts of Youth

By Elder Bertram T. Willis

I SHOULD like to have you experience the same feeling I had in viewing Mount Vesuvius one night last June. I arrived at the top shortly before midnight, after an eight-mile hike from Pugliano, a small town at the bottom of the mountain. The journey was made enjoyable by the thrilling night views revealed at each resting place. Out to the west, almost at my feet, was the placid Mediterranean, reflecting the image of the moon. To the northwest was the twinkling mass of Naples' lights. Along the sea shore a moving thread of light told me of a train's progress towards Naples.



Elder Willis

MEMBERS and friends will remember Elder Bertram T. Willis as a travelling missionary to Britain during the years 1935-37. While in this mission he was director of the Millennial Chorus and Mission Sunday School Superintendent. He is now a young business man in Salt Lake City. In this article he points out the harmful effects of cigarette smoking and expresses the opinion of youth in condemning such a practice among women.

These lovely views made the slow climb very enjoyable, but usually my attention was rivetted on a cloud of red smoke rising out of the top of the mountain. As the cloud grew brighter, the almost inaudible rumble of eruption increased to a roar similar to that of an angry sea. I came upon the crater unexpectedly and was therefore totally unprepared for the shock of seeing, at midnight, Vesuvius for the first time.

About fifty feet below, in what seemed to be a vast lake of quiet lava, glowed red ribbons and ringlets of molten rock which radiated heat far up the side of the crater. Farther away to the east, but probably less than a mile, was the active crater, from which masses of

streaming red lava were blown with terrific force into the air. This spectacle of splashing lava and smoke, with the roar that accompanies each explosion, is one of nature's most rare and terrifying sights.

There could hardly have been greater contrast than that between the peaceful Mediterranean scene and this boiling inferno of heat. Yet quite often changes as startling appear in the lives of ordinary people.

Youth's biggest contrast occurs when a fellow finds the right girl. Youth is a time of broadening horizons. A child looks up and climbs. Youth, who feels he has attained his height, looks out or down. Youth dares, and wherever there is daring there is also contrast and variety. Asking a girl for the first

date is a feat of daring, and true to expectations, a chain of varied experiences follows.

The right girl is the embodiment of what a fellow needs in life. The smiles and good humour he looks for in a girl will go to satisfy his need for understanding companionship, something which will help him overcome spells of discouragement. The trim figure and stylish clothes he wants his girl to have reflect his desire to appear important among his fellows. The shrewdness in domestic matters which he hopes she will have, shows how much he feels that he needs the comforts of a home. The girl a fellow singles out embodies what he believes he needs in life, and she becomes the inspiration of his daytime efforts and the centre of his night time thoughts.

When one realizes the influences a girl has on one fellow, it is easy to understand the collective influence of a nation on the destiny of that nation. The non-use of tobacco and the importance of this thought is not to be minimized, either for fellows, or girls, or nations.

CHAMPION on ice skates, Sonja Henie, was recently offered £500 by a publicity agent of the Tobacco Trust to endorse a certain brand of cigarettes. When told that she need not smoke the cigarette but just give permission for her picture to be run with the advertisement, she replied: "I don't smoke. I won't take your £500. I am ashamed of women who smoke. It is a disgraceful, filthy, degenerate habit. Good-bye."

Dr. Hugh S. Cummings, surgeon general, United States Public Health Service, said on June 7th, 1929: "The cigarette habit indulged in to excess by women tends to cause nervousness and insomnia. If American women generally contract the habit, as reports now indicate they are doing, the entire nation will suffer. The physical tone of the whole nation will be lowered. . . The habit harms a woman more than it does a man. The woman's nervous system is more

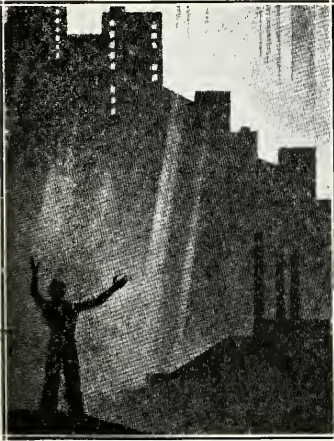
highly organized than the man's. The reaction is, therefore, more intense. It may ruin her complexion, causing it to become gradually ashen. Propaganda urging that tobacco be used as a substitute for food is not in the interests of public health and if practised widely by young persons, will be positively harmful."

The use of tobacco makes drug addicts of both fellows and girls. Solomon said: "he that ruleth his spirit is greater than he that taketh a city." Plato expressed the same thought: "The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile." DaVinci said: "You will never have a greater or a lesser dominion than that over yourself." Any girl who wants to help a fellow in anything he wants to do, seriously handicaps herself in her good work if she is a slave to something every mature person looks upon as a weakness.

Young men's lives are changed by association with girls. The change is better only if the girl has high ideals and firm resolution.

Why Belong to a Church

By Elder Marvin J. Ashton



THERE was once a good-living, middle-aged man who could not see the necessity or the benefits of belonging to a church. Because of his fine character and the type of life he was leading, he was approached by members of various religious denominations and asked if he would like to attend their churches. But despite the invitations and the many long hours he had spent with his religious friends he still could not see the value of belonging to a church organization. He liked Christian doctrines and practised many of them in his daily life, but churches themselves had no appeal for him.

One day as this man, who was a bricklayer by trade, was coming home from work he happened to pass by a sturdy brick structure that had just been completed. Desiring to look the building over, he made his way into the modern structure. It was complete in every detail. Each object and article furnishing the inside was complete and playing its part in making the building modern and substantial in every way.

As he left and started to make his way toward home, he happened to stub his toe on a loose object on the side-walk. Turning around he found it to be a brick that had not been used in the construction.

The lone brick started the man thinking along these lines: the brick was just as strong and durable as those used in the makeup of the structure; it was the same type and quality and probably a little better than some of the bricks in the building; but what was the brick's future? What good was it accomplishing? Being a bricklayer he realized that if the brick was left to stay alone it would lose its strength and durability, and its fine quality.

The bricks forming the outside of the building would last indefinitely because they were all properly placed. Each individually aided and supported the other bricks, making the structure as a whole, sound and entirely qualified for its great purpose of acting as a building to be used by men in the ages to come. The man automatically compared this with a church—an institution constructed for the use and upliftment of all mankind.

The conclusion he made as he walked home that night was, "I will take my place in a 'structure'—one of sound 'bricks' all aiding and supporting one another. I can aid in the building up of the kingdom of God. And it will preserve and protect me while I am engaged in 'building'."

THURSDAY, MARCH 3, 1938

EDITORIALS

Mormon Elders and their Knowledge of the Bible.

THE question is frequently asked why the Church sends into the mission field as missionaries those who are themselves not thoroughly schooled in the Bible and its teachings.

One elder, a very young man, when asked why the Church sent him out to teach others when he himself was not a master of the Holy Scriptures, replied: "A man doesn't need to know much just to tell the truth!"

Since the Church has no trained ministry, but every member, women as well as men, is expected to be an emissary of the truth, it is impractical to give to all a technical theological training.

Training in Church Organizations

MOST of the elders have been born and reared in the Church. In the various organizations, the Primary, the Sunday School, the Mutuals and in the Priesthood Quorums, they have had opportunity to study and learn of the Gospel and most of them have taken advantage of these opportunities.

When the Church selects farmers and carpenters, lawyers and doctors, and individuals of all classes to serve as teachers and missionaries, it is following the example of the Saviour. Jesus did not select the learned, the professional preachers of His time. He called into the service as His disciples and His Apostles, those who were occupying humble places as honest toilers. "Consider the material from which He chose His associates and then consider what lion-hearted, soul-stirring, death-defying men and leaders they became!"

Strive to Practise Bible Teachings

TRULY some of our missionaries, before coming into the mission field, are not Biblical scholars. But most of them do their best while in the field to learn the things that are written in the Holy Book. It is their principal text-book. During their two years or more of service, they live with the book, they read it, they strive to practise its teachings and to get others to do likewise. Imagine, if you can, any nobler or more exalted service!

Jesus Gave The Answer

AND again, it is not scholarship, it is not logic, it is not eloquence that converts and convinces people of the importance and divinity of the Gospel of our Lord. The Jews anciently asked the same question and had these same feelings concerning the Master Himself. They marvelled, saying, "How knoweth this man letters, having never learned?"

Jesus answered them and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." (John 7: 15-17)

Thus the Saviour explained how to distinguish between Gospel truth and false doctrine.

Through the Prophet in the Book of Mormon comes also much the same instruction: "Ask God the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost." (Moroni 10: 4)

Knowledge of Another Cannot Convert

HOWEVER honest, burning, satisfying, or heartfelt the testimony of the missionary, that testimony can only awaken in the heart of the honest investigator a desire to know the truth. The investigator, by prayerful search and faithfulness, must convince himself. The knowledge of another, however great, cannot convert.

The King and the National Fitness Campaign

THE aim of the National Fitness Council is to so bring up and so train the young people of the nation that the rising generation will be a credit and a strength to the British Empire. Fortunately this is a cause lying near to the heart of the King.

Tumultuous Reception to Their Majesties

THE tumultuous reception which Their Majesties received at the reception given recently by the Corporation of the City of London is an indication of the general interest in the national effort to bring greater health, happiness, strength and well being to the citizens generally and especially to the rising generation.

The King said it is intended to bring the fruits of education within the reach of all. While he explained the importance of the spiritual basis and aims of human life, he added: "We must always remember that our bodies are the instruments with which we have to work. They, too, need education if we are to play well our part. Nothing adds more to the pleasure of life than physical fitness."

Campaign Against Liquor and Tobacco

THIS fine work and programme are in harmony with the activities of the Church. Recreation halls are being built and operated in connection with Latter-day Saint chapels. The Church gladly gives support to the efforts of the National Fitness Council. All such efforts help to produce a generation of young people perfect, "even as our Heavenly Father is perfect." It would be gratifying, extremely so, if the National Fitness Council would lend its support to the present intense campaign of the Church against the use of liquor and tobacco.

—RICHARD R. LYMAN

The Purpose of Missionary Work

A DRAMATIZATION

By ELDER THOMAS L. BROADBENT.

JIM: Hello, George, I saw the announcement in this evening's paper that you're sending another son on a mission.

GEORGE: Yes, Frank leaves for New Zealand in six weeks. He's the fifth of my boys to go.

JIM: How does he feel about it?

GEORGE: He's on the top of the clouds. You see, Jim, he's been planning on it all his life. Nearly all boys and many girls of our Church look forward to the time when they may serve two or three years in the mission field.

JIM: Your Church must have a great many in the field, then.

GEORGE: We have approximately 2,000 full time missionaries out now. Since the beginning of the Church in 1830 we have had 78,000 in the field.

JIM: The Mormon Church spends an enormous sum each month to keep so many men and women engaged in this work.

GEORGE: (Laughs) I wonder how many people think the same thing. No, as an organization the Church spends very little. Except for transportation home, each missionary is dependent entirely upon his parents or friends for financial support.

JIM: You mean to tell me that you, yourself, have financed four missions? I hope you'll pardon my frankness when I say I can't understand how, or why you do it.

GEORGE: We've often wondered how, but never why. Still, many people ask the same question. I remember one time especially well. I was on my way to Britain to fill a mission. Several of us had been invited to the stateroom of two splendid men whose acquaintance we had made. The same question was asked.

(Music interlude—the scene changes to the cabin of an ocean liner and a new group of voices.)

1ST FRIEND: We appreciate your visiting us, and we hope that we may ask you a few questions without seeming too inquisitive.

1ST ELDER: And we hope that we can answer them.

1ST FRIEND: Go ahead, Sam, you ask yours first.

2ND FRIEND: All right. We believe that we understand your missionary system fairly well, but we cannot understand why you are willing to give up two to three years of your life and pay all your own expenses. Why?

Radio Programme.

THE question has long been raised, "Why Mormon Missionaries?" People of the world have had difficulty understanding how so many members of this Church will leave their homes and pay their own expenses to carry the Gospel message abroad. This dramatization was the substance of a programme given over Radio Station KSL in Salt Lake City by faculty members and students of Brigham Young University. Two men, represented as George and Jim, are conversing as the studio scene "goes on the air."

1ST ELDER: Let me answer your question by asking you one. You have told us that you are engaged in scientific research. Suppose you came upon a great scientific truth. What would you, as a scientist, do?

2ND FRIEND: Why, I should verify it in every way I could and then I think I should publish it.

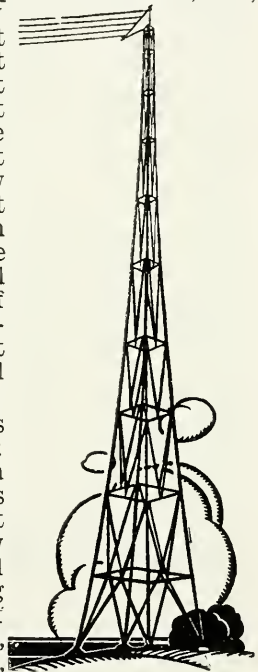
1ST ELDER: Why?

2ND FRIEND: Because I should feel as if I were under a professional and ethical obligation to add to the truths of the world and to aid mankind.

2ND ELDER: Exactly. Every missionary of this Church goes out to give the world a truth which has been verified in many ways, a philosophy of life leading to happiness. Then, too, the Church has always been a missionary church. We read in the New Testament that even during the ministration of Christ upon the earth, he sent His disciples out to preach the Gospel. One of the most emphatic commands that Christ ever gave is one well known to Bible readers; that given by Christ to Peter to "Feed my sheep!" (John 21: 16) Three times Christ reiterated this admonition to Peter in order to impress the disciples with the necessity of carrying His message to all who had not heard it. And the result of that message was that the disciples became fishers of men, and went to seek out those who were eager to hear the Gospel of Salvation.

1ST ELDER: And today our missionaries go out in answer to that same command: "Feed my sheep." For in these modern times when the true Gospel of Christ has been restored to earth through a Prophet of God, we feel that we have a sacred duty to perform in preaching that Gospel to all who will listen. Christ Himself, speaking definitely of a time in the future and of His Gospel to be restored to earth said, according to the Gospel of St. Matthew, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We go into the world as missionaries bearing the restored Gospel of Jesus Christ in fulfilment of prophecy and with one thought in our minds—to find, in the words of Jeremiah, the "one of a city and two of a family" if there be no more. But no matter how many we find, as long as there is one left who is willing to accept the truth of the Gospel, we are looking for that one, and if during our entire period of service we do no more than help one soul to see the truth and joy of Christ's teachings we shall feel richly rewarded for our efforts. There are advantages which come to the missionary and his Church, incidentally, but the one purpose of our whole missionary system is to find those sincere souls who are willing to accept



our message.

1ST FRIEND: Just what is that message?

1ST ELDER: In brief this: God, the Father, and His Son, Jesus Christ, have appeared to man again in this generation. God lives and His Church has been re-established upon the earth.

1ST FRIEND: Do you believe that?

2ND ELDER: We believe it so thoroughly we are willing to give as much of our lives as we are called upon to give and to pay our own expenses to tell the people who will listen to us about it. For over a hundred years men have been trying to disprove it and have failed. Good, honest men have given their lives in defence of this truth and thousands have made untold sacrifices. We consider it a privilege to carry the message of the brotherhood of man and of the Restoration of the true Gospel into the world. God lives. He is a kind and loving Father. That is our message to mankind.

1ST FRIEND: Granted that your reasons for missions are acceptable, allow me one more question. Why don't you spend your time among the natives and aborigines instead of among the civilized nations which already have Christianity?

2ND ELDER: I have sometimes wondered if we haven't forgotten the Man, Christ, and His principles, in our strict adherence to the thing we call Christianity. Surely Christ never would have condoned a great many things that have been done in the name of Christianity. But to your question. We have missionaries in the islands of the Pacific, in South Africa and in the various countries of South America, who spend their time not only with the white races, but with the so-called native races as well. We believe that there is no person who would not be made happier if he could understand and believe the principles taught by the Church of Jesus Christ of Latter-day Saints.

(Music interlude and change of voices.)

GEORGE: And so the conversation turned to other phases of our work and we won two friends.

JIM: Well, I begin to see your point, too.

GEORGE: Of course, we are not blind to the advantages to the individual who fulfils his mission. Hence we do not consider it so much a sacrifice as an opportunity and a privilege. Do you understand now why I am so anxious to have my boys fulfil missions for their Church?

JIM: Yes, I believe I do. And I begin to understand a little better what you mean when you say your Church is a dynamic, progressive Church which is just as interested in creating true happiness on this earth as it is in preparing for the life to come.

GEORGE: The strength of this Church lies in the fact that a Prophet of God stands at its head and that it is founded upon the principles which Christ taught—service to mankind, true love of one's fellow men and eternal progression. We are proud of what it is doing.

JIM: Have Frank call at the office to see me before he goes, will you? And would you mind telling me more about this Church of yours sometime?

GEORGE: Mind? I would be only too happy to talk with you about it, whenever you care to. You see, at heart I am still a missionary.

AN ANALYSIS OF THE CHURCH.

(Concluded from page 132)

the week, confer with the authorities thereof and have general jurisdiction of the affairs of the Church within their territory. There are 118 of these stakes in the Church, which, together with the missions, care for the entire Church membership.

The Church is presided over by a president and two counselors, assisted by twelve Apostles. With the presiding bishopric (three high priests presiding directly over all the bishops in the Church), and the first council of seventy (seven men who have charge of the seventies of the Church), and the presiding patriarch, these twenty-six men are collectively known as the General Authorities of the Church. They have general jurisdiction over the Church throughout the world.

Besides these constituted authorities and officers in the Priesthood, there are secondary organizations established for moral, educational, and benevolent purposes. These include the following:

The Primary Association, provides for the moral instruction and training of young children.

The Mutual Improvement Association, comprising separate organizations for the sexes, is designed for the education and training of the youth in subjects of practical interest. Instruction is provided in literature and history, dramatics and music, science and art, the laws of health, and numerous other branches of useful knowledge, and facilities are provided for recreational activities of wide and varied range.

The Sunday School, includes graded classes for the study of the scriptures and for training in theology, in moral and religious duties, and in the discipline of the Church. Sunday Schools, while primarily designed for the young, are open to all and include kindergarten and parents' classes with all intermediate gradations.

Church schools and seminaries provide for both secular and religious instruction, and range from the grade of the kindergarten to that of the college.

The Relief Society is composed of women whose duties relate to the care of the poor and the relief of suffering amongst the afflicted.

Most of these auxiliary organizations function in each ward of the Church, as also in the missions throughout the world. Officers are appointed to preside in the several auxiliaries of the ward, and while they are under the general supervision of the ward bishopric they look to the stake and general boards of the respective organizations for detailed instruction as to the plans and methods of their particular work. In line with the principle of common consent, which characterizes the Church administration in general, officers of the auxiliary institutions, while nominated by or with the approval of the administrative officers of the Priesthood, are sustained in their places by vote of the members in the local or general units within which they are appointed to serve. (See *Articles of Faith* by James E. Talmage.)

(To be concluded next week.)

BIRMINGHAM DISTRICT CONFERENCE

SPRING conference sessions of Birmingham District were held Sunday, February 27th in Handsworth Chapel, Handsworth, Birmingham. Mission authorities in attendance were President Hugh B. Brown and Sister Zina Card Brown, Elder H. Hooper Mortensen, Sunday School superintendent, and Elder Edwin H. Lauber, Y.M.M.I.A. executive-secretary.

At the evening service conducted by Brother George E. Hunter approximately 258 people were in attendance, 70 of whom were non-members. President Brown was principal speaker. Other evening session speakers were Elders Marvin J. Ashton, David S. King and Bishop Charles R. Snelgrove, supervising elder, and Brother Hunter. Music during the evening was furnished by Birmingham District Choir and Sister Muriel Hunter, who sang a vocal solo.

Speakers during the afternoon session, which was conducted by District President Norman Dunn, were President Brown, Sister Doris Pratt, lady missionary, and Elders Paul Howells, Blaine D. Parkinson, Emmett L. Brown, Don R. Wheelwright and Ben K. Wallace. A vocal duet by Sisters Winifred Makin and Winifred E. Stokes; an organ solo by Brother Melvin W. Dunn; and a male quartette selection by Brothers Charles Collins, George R. Grundy, Norman Dunn and John H. Makin, Sr., were presented.

Brother George E. Hunter conducted the morning meeting, at which President and Sister Brown, Elders Lauber and Mortensen, Sister Harriet Chamberlain, lady missionary, and Brother Norman Dunn were speakers. Birmingham District Ladies' Chorus provided music.

News of the Church in the World

DEATH came to Elder John F. Bennett, active Church worker and outstanding Salt Lake City business man, following a heart attack on Wednesday, February 9th. Born in Birmingham, England, July 1st, 1865, he was 72 years old. Elder Bennett emigrated to America and crossed the plains with his parents in 1888, his father walking the entire distance from Omaha to Salt Lake City. He was a pioneer in the field of business and at the time of his death was president of the Bennett Glass & Paint Company and held executive positions in several other businesses. Active in Church work all his life, he was treasurer and senior member of the Deseret Sunday School Board and member of the Church Auditing Committee. At funeral services held in the Assembly Hall, Temple Square, Friday, February 11th, President Heber J. Grant said of him: "I know of no man with whom I have associated who is more loved of his fellow men, or more loved of God for his good works." He is survived by his wife, Sister Rosetta Wallace Bennett, and five children. Sister Bennett, and

a son, Richard S. Bennett who was formerly associate-editor of the *Millennial Star*, visited Britain last summer and attended the Centennial Celebration at Rochdale.

SAILING from Southampton Friday, February 24th, on the s.s. *Washington* was Elder James M.



Elder Kirkham

Kirkham, member of the board of directors of the Utah Genealogical Society. For the past few months Elder Kirkham has been visiting the European missions in the interest of genealogical work. Besides the British Isles, his trip has extended into the countries of Norway, Sweden, Denmark, Germany, Czechoslovakia, Switzerland, Belgium, France and Holland. He reports good progress is being made in these various countries in the preservation of records and an enthusiasm among members of the Church in compiling their genealogies.

From the Mission Field

Releases—

Elder J. Glen Burdett, who has laboured in Bristol, London and Liverpool Districts and as supervising elder of the latter, was honourably released on Monday, February 21st, to return to his home in Evanston, Wyoming.

Elder Brigham Young V, who has laboured in Birmingham District and as British Mission Secretary, was honourably released Tuesday, March 1st, to return to his home in Salt Lake City, Utah.

Elder Richard S. Tanner was honourably released Tuesday, March 1st, to return to his home in Salt Lake City. He has laboured in Nottingham, Manchester, and Scottish Districts, and as Executive Secretary of the Y.M.M.I.A. and supervising elder of Scottish District.

Elder Don E. Christensen, who has laboured in the German-Austrian Mission for ten months and for the past five months in Leeds District, was transferred to the Western States Mission, Wednesday, February 16th.

Transfers—

On Tuesday, February 21st, the following were transferred from Irish District and were assigned as follows: Elder Ranald H. Hebdon to Welsh District; Elder Ross S. Layton to Bristol District; Elder Coe R. Larkin to Liverpool District; and Elder Eldon T. Lindsay to London District.

Elder Wendell C. Fowler was transferred from the Millennial Chorus to Irish District, and Elder Burton S. Miller from Liverpool District to the Millennial Chorus, on Tuesday, February 21st.

Appointments—

Elders Wendell C. Fowler and Paul L. Badger were appointed supervising elders of Irish and Scottish Districts, respectively, on Monday, February 21st.

Elder Fred H. Thompson was appointed British Mission Secretary, Tuesday, March 1st.

Arrival and Assignment—

Elder Edgar T. Monk, who has

laboured in the Norwegian Mission for the past eight months, was transferred to the British Mission on Friday, February 11th. He was assigned to labour in London District.

Doings in the Districts—

BIRMINGHAM—Sparkbrook Branch held a social at Stratford Road Schools on Saturday, February 19th. During the social, which was under the direction of Brothers Frederick Webb and Arthur Fisher, a short one-act play was enacted by the Beehive girls. Members of the cast were: Miss Vera Smith, Miss Eunice Smith, Miss Jessie Stacey, and Sisters Edith Thomas, Gwen Farmer and Doris Adams. Following the play refreshments were served by Sisters Clarice Farmer and Muriel Jones.

LEEDS—Bradford M Men presented a concert at Whitfield Methodist Chapel, Shelf, on Saturday, February 19th, before an interested audience of more than 120 people. Participants on the programme were: Elders Alton D. Merrill, Thornton Y. Booth, Donald L. Johnson and John R. Briggs; and Brothers Fred Laycock, Allen Jennings, Thomas Watkins, Cyril Warnes, Arthur Warnes, George Hubbert, Bernard Eastwood, Stanley Robertshaw, William Newsome, Herbert Walker, and Harry Noble. Sister Hilda Topham assisted with the programme and Sister Hilda Jennings was accompanist for the musical numbers during the evening.

LIVERPOOL—A dance was sponsored by Burnley Branch M.I.A. in Burnley Branch Chapel on Saturday, February 19th. Liverpool District M.I.A. Green and Gold Ball Queen, Sister Doris Allinson of Liverpool, was guest of honour. Sister Edith Ann Speight was in charge of refreshments, while Brother Luther Espley was master of ceremonies.

Reports from Preston Branch indicate excellent growth in the branch Primary Association. Since its organization last April, under

the able leadership of Sister Bessie Corless, the group has grown from three members into a class that now has more than seventy children enrolled. The active group meets each week in Preston Branch Hall.

MANCHESTER—A social was held in Rochdale Branch Chapel recently, under the direction of the branch Relief Society. Numbers on the programme included: a singing and dancing item by Sisters Joan and Ivy Buckley and Joan Greenwood; a display of tap dancing by Sisters Ivy and Hazel Woodhead and Brother Walter Howarth; singing by the Relief Society members; and a duet by Sister Lillie Butterworth and Elder O. Clifford Merrill.

The Sunday School organization of Rochdale Branch recently sponsored a social in Rochdale Branch Chapel under the direction of Brother William Mills. During the evening the operetta, "The Gipsy's Holiday," was presented by Sunday School children. It was directed by Sister Isabella Woodhead and assisted by Sister Alice Mills. Others on the programme included: Brothers Harry Tuck and George E. Dale, who gave readings; and Joan Waddington and Patricia Whitely, Primary children, who sang a duet. Following the evening's activity, Sister Laura Cowley Brossard, who has worked with the Relief Society, was presented an appropriate gift. Sister Brossard will return to her home in Washington, D.C., following a tour of Europe and Great Britain.

The following baptisms were recently performed in Manchester District: On Sunday, February 6th: Eric Heaton, of Oldham Branch, was baptized in Manchester Branch baptismal font by Elder Blaine D. Fisher and confirmed by Elder W. Burt Buxton. On Tuesday, February 8th, Harold Henthorn, of Rochdale Branch, was baptized and confirmed by Elder Benjamin H. Glade, in Rochdale Baths. On Thursday, February 10th, Dorothy Chambers was bap-

tized by Elder Glen L. Allan and confirmed by Elder Blaine D. Fisher; Edna M. Whitely was baptized by Elder Glen L. Allan and confirmed by Elder Clifford W. Bagley; Elizabeth Alice Waddington was baptized by Elder W. Burt Buxton and confirmed by Elder Matthias F. Cowley; and Alice Waddington was baptized by Elder Orlando S. McBride and confirmed by Elder Cowley. All baptisms took place in Rochdale Baths. On Monday, February 14th, Herbert Greenhalgh and Rhoda Greenhalgh were baptized and confirmed by Elder Edmund M. Evans, and Eileen Marland was baptized and confirmed by Elder Wilford A. Kowallis.

LONDON—Activity in West London Branch, newly organized branch in London District, has been progressing in a fine manner since its opening. A large Primary organization is meeting each week and the Relief Society, under the direction of Sister Louisa Grant, is developing into an active group. Missionary work in the branch is being performed by Elders Julius A. Leetham and Grant E. Blanch.

SHEFFIELD—On Saturday, February 12th, Sheffield Branch M.I.A. sponsored an assembly programme social. Featured during the evening was a one-act play presented by the Mutual members. Refreshments were prepared and served by the M.Men.

A farewell social was held in Sheffield Branch Chapel on Tuesday, February 15th, in honour of Supervising Elder Max Garn Capener, who has recently been released from the mission field. Special numbers presented during the evening were by the Gleaner girls' chorus. Branch President Harry V. Bailey conducted the programme.

A fish and chip supper was enjoyed by members of Sheffield Branch, Saturday, February 19th. The party was directed by Brother Harry V. Bailey and Sister Rose B. Bailey, M.I.A. presidents.

NORWICH DISTRICT CONFERENCE NOTICE

SESSIONS of Norwich District conference will convene on Sunday, March 6th, at Norwich Branch Chapel, located at 60, Park Lane, Norwich. President Hugh B. Brown will be in attendance. Meetings will commence at 11 a.m., 2.30 p.m. and 6.30 p.m.

On Sunday, March 13th, Welsh District conference will be held at Miner's Hall, Merthyr Tydfil.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Trades Hall,
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsbey:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
Catford, S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m.

†—7.00 p.m.

§—6.15 p.m.

‡—2.30 p.m.

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